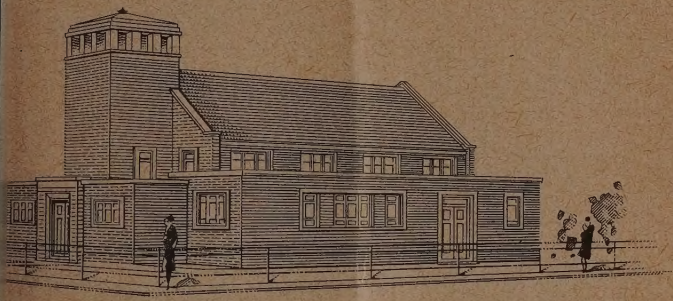
o. 674 Twopence December, 1959

THE UNITARIAN

A MAGAZINE FOR FREE CHRISTIANS



'EKE

AN APPEAL

SPEKE is the name of one of the w self-contained Housing Estates ilt by Liverpool Corporation, and uny thousands of people now live ere.

Soon after the first houses were cupied, certain Ministers and Lay- en of the Liverpool District ssionary Association started nitarian House Services on the tate, and as a result of the erest shown, a prefabricated ilding was rented from the Cor- ration and regular Sunday Even- 5 Services were started.

A Sunday School was also com- enced and met in a Day School ed from the Education Com- ttee for a couple of hours on nday afternoons. This Sunday hool has been staffed by lunteers from other Churches in verpool, and has maintained an erage attendance over the past w years of about fifty children.

At the end of 1958 the congregation had to leave the temporary Church as the prefabricated building was being pulled down and they now join with Gateacre Chapel for Sunday Evening Worship. This entails quite a long bus ride from Speke and reduces the attendance of the Speke people very considerably in the winter months.

With the approval of the Council of the General Assembly, the Congregation has issued an Appeal for £15,000 to build a modest dual-purpose building, with the usual offices and necessary equipment. The Speke people have set themselves a target of £1,000, but the remaining money must come from Churches and friends in our far flung movement.

At the time of writing this article, the Appeal Fund has passed the £2,500 mark, and while this is very encouraging, there is still a long way to go.

The Unitarian Movement has undertaken to increase its membership by 50 per cent. before 1962, and the establishing of Churches in the new housing estates of our big

cities will make a useful contribution towards the attainment of this target. Our new Church at Wythenshawe is a welcome example of this forward movement, and with the support of Unitarians everywhere, and especially in the North of England, we want to follow in the footsteps of the Manchester district by extending our witness on the Speke Estate.

This article will be appearing in the *Unitarian* for December, and it would be a nice gesture and in keeping with the fine traditions of our faith, if every Unitarian family would make a Christmas gift or take a Christmas collection for this new venture.

All contributions, great or small, will be welcomed by the Treasurer of the Appeal Fund: Rev. Stanley R. Butler, A.C.A., "Chapelstead," Gateacre Brow, Gateacre, Liverpool.

Cheques and postal orders should be made payable to "Speke Unitarian Church Building Fund."

THE LINDSEY PRESS

THE STORY OF ESSEX HALL

by **Mortimer Rowe, B.A., D.D.**

With 19 illustrations.

Paper covers 6/- (by post 6/6).
Cloth boards 7/6 (by post 8/1).

The history of Essex Hall has hitherto been recorded only in fragments . . . but is now presented in the form of a coherent and continuous narrative . . .

MASS COMMUNICATIONS AND THE SPIRIT OF MAN

by **C. O. Rhodes, M.A.**

(Essex Hall Lecture, 1959).
2/- (by post 2/2).

The Lindsey Press, Essex Hall, 1-6, Essex Street, Strand, London, W.C.2.

CHRISTMAS ISLAND

By T. J. Jones

I beg leave to state (in this last article in my series of "Meditations" for 1959), that I regard it as one of the most tragic travesties in the whole of our island history that the British people should use an Island called "Christmas" for the testing of nuclear devices which could result in wholesale destruction of life and civilisation. The mere thought of *anybody*, on *any* island (or any piece of land anywhere), engaging in this prostitution of the resources of God's world is perfectly revolting. But that it should be done by us claiming to be a Christian people on an island called by a name which stands for Christians as a symbol of constructive "peace and goodwill," strikes one as being the very height of contrariety and hypocrisy. Those concerned might have had the consistency to re-name it Devilmas Island, and not perpetrate such a sheer contradiction; or alternatively, to have tried the abomination out on another island.

Not that it would have been any the less repellent, really, except superficially; or the more sensible or justifiable, fundamentally. To do this sort of thing on an island far away from anywhere does not lessen the eventual world-wide repercussion, nor absolve from final culpability. "No man is an island" is a quotation from an old divine very much quoted to-day. "No island is just an island" might very well be added as a logical rider to the quotation, especially in a world such as our world to-day . . . One World.

Of all our people, *we* should be more aware of this than most. Time was, when we could boast of our invulnerability, because of the fact that we were on an island . . but no any more. We are now as vulnerable as any, at the very least. In fact, it is strongly arguable that insofar as we lend ourselves to others for nuclear missile bases, we

e in a fair way to becoming the ospective "Off-shore Island" of rganita Laski's grim play . . . an and of Contaminated People .P's). Would that we could become island of another kind of C.P's . of Consecrated People: an and of Reconciliation, dedicated the true spirit of Christmas, sav- ourselves by our exertion and e world by our example.

HILDREN'S CORNER

THE CAROL SINGERS

They came down the hill, singing rrily. They wore, among other ngs, woollen hats, thick scarves, ves, greatcoats and boots; and y marched behind a leader who s carrying a lantern. It was tened to the end of a staff—olden le—and looked out of place in e glare of the road lighting.

"That's good to see," said father. on't often see lanterns these ys—and carol singing doesn't m the same without them."

The singers approached a semi- ached house. They broke off ging and walked up the path to e door. There was some discus- n and they began their first carol h the lantern light shining on e door.

"And that's another thing," said her. "Listen to that singing. n't hear very much like that ese days. Four parts, all properly ng; and a decent crowd to sing em, too. Must be twenty or more them."

The door had opened and two ople stood in the lantern light ening. A second carol was sung, ne money put in the box and ne hot drinks passed round.

"Of course," said father, "I ppose some only go for that. But they're out for hours they'll need hot drink or two. And it's the ason of goodwill; a welcome on e mat."

The singers stayed outside, ished their drinks, then called their goodnights. They moved off down the road and their singing became fainter.

"The trouble is," said father "that carol singing tends to be like May Day and Bonfire Night celebrations—only more so. Just an excuse for making money, for no charity but one's own. Churches have their own groups and any contributions go to their funds. But what about the countless solos and duets that come knocking at the door? They wait till the door's open before they start and if your money's not in the tin before the end of the first line you get a look fit to ———. Well! I've yet to hear most of them sing more than two lines. Anyway Raymond, my lad, it's Christmas Eve and time for bed. Come on."

They turned towards home. "You know," said father, "there's a slang phrase very much in use just now—'Have you got the message?' I wonder how many get the message at Christmas time?"

SUMMAT MISSIN'

Bi T'Tyke

Ah do ivverybody! Aw telled thi aw'd bi back ageean, an' aw'd laike tu begin' bi thenkin' yo for t'raythers nice things tha's sed anent yond repoart wi made abaht T'General Assembly; wi e'en gat a letter thro' Saath Africa sayin' ah graand it wor to hev a moit o' t'owd dialect thrawin' some leet on ahr church affairs.

Ahivver it's summat a bit different aw've bin assed to say a few words abaht naa; summat 'at ithers thev written abaht, yet it's nooan the warse for bein' repeeated. It's one o' thooase things wi laike to grummell abaht (thers nowt

laike a quiet grummell to keeap us i' toit) at this time o' yeear. It's this business o' makkin' t'letter "X" tak t'place o' Christ when tha's writin' abaht Christmas. Nah, for mi'sen aw dooan't laike it. If Christmas ez onny meeanin' at awl to Christians then it's a bit daft to miss t'meeanin' aght when tha's writin' t'word dahn. But let's face it, it's nut that soa mich ez it's t'glorification o' speed. Ivverybody seeams to bi copped up wi t'ideea thet ther's nut a minnit to spare an' it saves time if tha can write Xmas. Ther wor a chap hed a letter in t'paper, t'other day, sayin' ah t'X hed bin ewsed for Christ in t'Middle Ages bi t'scholars thet ewsed Greek, for it wor t'same ez t'Greek symbol for Christ, or summat laike it. Nah, thets awl reight for t'Greeks ez knaaws what it meeans, but it's nobbut plain laziness for fowk ewsin' t'Queen's English to write Xmas. Ez ta ivver thowt what X is ewsed for i' England. For t'fowk thet do algebra X is ewsually t'unknaawn quantity. For t'fowk thet mak their footiball pools X meeans a draw (an' thets still an' unknaawn quantity). For t'fowk thet voate at t'elections X is still an unknaawn quantity. An' aw reckkon t'same applies to t'beer in t'barrels thet spooart their three X's on t'ahtside. Or ageean if tha asses onny skooil lad what X meeans in his skooil book e'll tell thi it meeans e's done summat wreng. Nah then, ass thisen, "Is Christ an unknaawn quantity . . . or ageean is 'e summat 'ats wreng?" If tha gi'es thisen a reight answer aw rekkon tha'll agree thet leeavin' Christ aht o' Christmas is abaht ez sensible ez leeavin' t'rewbub aht o' a rewbub pie. It's nut t'pastry ehet maks a pie, its what tha puts in tull it thet gi'es it meeanin' an' flavour.

Just one last word. A chap ca'ed Stephen Leacock once wrooat some tales ca'ed "Nonsense Novels." One o' theease wor entitled, "Caroline's Christmas," an' i' thet tale t'fust paragraph ewses t'word Xmas ower an' ower ageean. Tha's nobbut to reead it laike thet an' tha reealizes ah daft an' meeaning'less Xmas is.

THE APOLOGETIC CHRISTMAS

By N. D. Blake

"From an Apologetic Christmas, good Lord deliver us"—so pray all of us!

I don't mean Mum's anxious ejaculations over the fare but those awful moments when we find the spot present to the best beloved has misfired. "Charles will be too big for toys this year, what he wants are some good books and a Parker pen"—so runs the argument but Henry has a glorious "Triang" from his godfather and Charles breaks down in tears.

Yes, you will agree with me "from an Apologetic Christmas good Lord deliver us." Well, the answer is give what you know is desired if you can possibly afford it and not what ought to be desired. The Angel of Education is usually discordant in the Choir of Christmas Angels.

We came much too close to an Apologetic Christmas last year. I'll tell you about it.

It was early in September that Oliver began his shots. "Dad, if I helped you every Saturday morning from now on until Christmas do you think I could have a bicycle?"

Well, of course Oliver can never work except with a pick and shovel under his own direction for more than ten minutes; furthermore, one bicycle means two because Josephine is only a year younger and the two have as much idea of sharing as two dogs with one bone.

Now I fear the bicycles had become a threat. I know all you trick cyclists will be terribly shocked

t the "if you don't stop crying, arrelling or whatever it is, you'll t," etc., slips out terribly easily th harassed parents. At any rate e price of the cycles was fixed in y mind at around £9 9s. So came vent.

Ten days before Christmas I und myself in the pulpit and put rth a cogent case on the theme Fret not thyself" over Christmas course. We should just sail on th a glad heart and turn what mes in our path into Christmas fts and blessings. Very nice, too. ame Monday and the matter of e bicycles, Wendy reported that e cycle shop had two cycles left £15 15s. with pneumatic tyres ad knew of nothing cheaper or ith solid tyres. I think it was the neumatic tyres that made me sperate—if you knew those two u would know that at the end of fortnight Josy's back tyre would llapse and thereafter she would de on the flat, or if Oliver had the ad luck first he would take Josy's achine and the quarrel would con- nue until Oliver's tyre was ended. Yes, I know they should e taught to mend punctures but eir tools for everything are a ick and shovel or a hammer. A uncture outfit would only succeed inspiring them to stick the sitting oom curtains to the window and I hould be collecting scissors and panners for days.

I think I owe it to the family to igress and explain that Oliver and osy are our foster children, aged even and eight; the rules of the ame are that Wendy and I can riticise them and make jokes about hem but if any of you outsiders oin in and agree you are for it. Similarly if I think Wendy is being oo harsh and take her to task in ront of the children they will all mmediately take her part and tell ne to pipe down.

However, there was I, Christmas week away, the cycle shop closed," I had the willies badly when Wendy mentioned an advertisement in a shop window for a second-hand bicycle and off I fled to find, glory be, that there were two for sale. Second-hand bicycles are not new bicycles but they are bicycles. I sped off to the first address and "bump!" the cycle was sold; back I went to the shop for the second almost in tears. Suddenly, I looked at the window display instead of the advertisement and there staring me in the face was exactly what I wanted including the solid tyres. Was I wrong to think I heard a "still, small chuckle" at my shoulder?

Yes, the girl had another upstairs, a blue one. The first was red, the price was as I thought, but these solid tyre affairs were classified as toys. Well, that is nearly the end of the story except to snare with you the happiness of that Christmas.

They were out riding the whole day, rushing back every hour for provender and to throw themselves at us in ecstasies of gratitude. They had ridden off their Christmas dinner by half-past three. Christmas tea was consumed with relish!

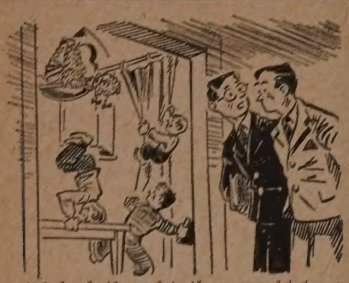
We shall never forget that Christmas. Now, folks, was it luck or was it God? Is He boxed up in church and chapel or does He rove the streets and chip in as He did with the prophets? Because if He does chip in, we can stop signing petitions and concentrate on loving our neighbour, and not "the cause" or "the party," as ourselves and if He does not you and I are wasting our time and making fools of ourselves.

UNITARIANS IN THE NEWS

Mr. Robert Austin, organist of the Church of the Messiah, Birmingham, has been appointed Deputy Chief Redevelopment Officer in the Public Works Department of Birmingham City Corporation.

The Right Honourable J. L. O. Andrews, M.P., opened the new Central Hall at First Church, Belfast, on November 7th. The first event in it will be a meeting of

the Belfast U.N.A., addressed by a member of the Russian Embassy in London.



"I had thought they would be a little upset when I told them there was no Father Christmas — but this!"

NEWS AND VIEWS

OVERSEAS CHURCHES

Churches in England have been delighted recently by a tape recording from CAPE TOWN. The tape is made up of music and greetings from members of the Church and quite a remarkable talk on the situation in South Africa by the Minister, the Rev. Magnus Ratter. Dob Lane, Swinton and Renshaw Street are amongst the churches that have heard the tape, which was sent to the Rev. Basil Viney from whom it may still be obtained. Mr. Ratter's talk is especially interesting for ministers' fraternals.

HOME CHURCHES

The Abbey Chapel, TAVISTOCK, has been sold, but MRS. P. M. Martin has consented to act as Lay Pastor, and Unitarian services will be held at her home in future.

A congregation of 80 attended the Harvest Festival at CIRENCESTER.

Manse repairs and renovations costing £750 have been completed and paid for at CULLUMPTON.

Under the leadership of the Rev. A. H. Birtles, a strong effort is being made to revive the cause at SHEPTON MALLET. Do you know anyone who lives there? Write and tell them about it.

CHORLTON had difficulty in getting all members of the congregation in church for the Harvest Festival. The Gift Day total is almost £120 and preparations are now in hand for the Christmas Fair. Forty members had a hilarious week-end at Hucklow in October.

The relationship of the Non-Subscribing Churches of Ireland to Unitarianism, and especially the Unitarian Churches of the rest of Britain is the subject of keen discussion in the "Non-Subscribing Presbyterian." A typical attitude is seen in the Rev. Jonn McCleery's review of "Untarianism — Some Questions Answered." In the review Mr. McCleery says: "The largely *negative* answers, however, to such questions as Unitarians observing the sacraments, and also being Christians, are so far out of harmony with the general position here, as to be *positively dangerous*, and in the hands of those making the false identification of Non-Subscribing Presbyterians with Unitarians, they could imperil both the present and future position of Non-Subscribers, in the teaching and other professions, in this country."

The U.Y.P.L. is going hard for £300—repeat £300—for the World Refugee Year. Each issue of current News Sheets contains a special supplement with various excellent suggestions for fund-raising.

It is good to learn that the claim quoted in the November issue that the North and East Lancashire Lay Preachers' Association is the only one to hold a service of dedication is false. The Midland Association held its Sixth Annual Service in May.

Warm tributes to her work at HORWICH over the past nine years were paid to the Rev. Joyce Hazlehurst at a farewell social. A cheque was handed over by the Church Chairman, Mr. J. Tyrell. The school was packed for the event,

d the church was crowded too. Miss Hazlehurst's farewell ser-e the night before. The Rev. E. Morris, Dudley Richards and ordon Stuart took part in Miss azlehurst's Induction to the inistry of Waverley Road, BIR-NGHAM and TAMWORTH.

The Reverends Donald Dunkley, awrence Hallworth, William cMillan, M.A., Lionel Orlando eed, Derek Smith, Frank Walker, d John Russell Sturgess, J.P. ere "Welcomed and Recognised" a special service at BANK STREET, OLTON, on October 30th. The eacher was the Rev. E. Shirvell ice.

ALTRINCHAM has a "Dinner Party" d an "Austerity Lunch" to help se funds for World Refugee Year. lexander Guilmant's Fifth Organ onata was the main part of a usical Service in November.

The Minister at HALE BARNS con-ucted the Village Remembrance ervice in collaboration with the ear of Ringway.

Anniversary Gift Day at PORTS-OUTH realised £176. This makes e total £269 towards the £600 eeded for a new organ. Rev. R. orenson, M.P., conducted a service or All Faiths in November as part the International Friendship eague's "People to People" Week.

A special "Friendship Week" as held at FLOWERY FIELD, HYDE, November. All groups had Guest Nights" and the week con-luded with a "Friendship Service."

The Editor spoke to the Youth orum at BROOKFIELD in October bout the *Unitarian*. He will be leased to do the same at other unday Schools or organisations.

Gift Day at SALE brought £148 to hurch Funds.

A southern reporter writes: "The ain on Saturday last, October 10th, as very welcome, but it came on hat long-looked-forward-to day hen the London District and rovincial Assembly had planned o hold their Autumn Quarterly eeting at ILFORD. It had a discon-certing effect on the gallant little band of ladies who had been busily engaged getting the tables filled with niceties to eat and cups of tea from the new tea urn. The aspect however, soon changed and the church soon had over fifty assembled for the service, conducted by one of the latest additions to our ranks, the Rev. Robert Taylor. Tea followed, and then Dr. Green, another new addition, gave a most interesting talk on Education. He stressed the importance of a good sound education as being essential in every particular for a successful and useful life. He was pleased by the modern trend which encouraged those who wished to take advantage of the facilities offered."

STAND Junior Ladies' Society has decided that the name Junior is no longer appropriate and has renamed itself "Stand Unitarian Ladies' Guild." Anybody caught using the name Junior has to put a penny to World Refugee Year Funds.

The HALIFAX and HUDDERSFIELD link under the ministry of the Rev. Frank Walker has begun well with an attractively printed joint calendar.

Northern S.S. Federation
UNITARIAN HOLIDAY HOMES

GREAT HUCKLOW, BUXTON
DERBYSHIRE

No increase in charges. All three Homes will be ready to welcome you. Early booking desirable.

The following extract concerning the wearing of the Flaming Chalice Buttonhole occurs in the calendar of BANK STREET, Bolton; "The Flaming Chalice Buttonhole is already to be seen on the streets of Bolton. (Are you wearing yours?). And from here it will spread all over the country wherever the Flame of Unitarian Advance is lit. The wearing of it does these things (1) it shows that the wearer is proud to wear it and believes that we have a faith which the world needs today; (2) it provides mutual encouragement to Unitarians everywhere when they recognise the badge being worn by one whom perhaps they never knew to be a Unitarian; (3) it is genuine publicity to the world at large for it arouses interest and starts friends and acquaintances in other walks of life asking questions."

OLDHAM had a capacity congregation on the first Sunday in November when elderly people from a wide area came to the Service conducted by the Rev. T. E. Nuttall, National President of the Old Age Pensioners' Association.

THE INQUIRER

The weekly organ of the Unitarian and Free Christian Churches
Every Saturday, Price 3½d.
Obtainable from Newsagents, Bookstalls, or your Church.
By subscription, £1 3s. 10d. per annum from "The Inquirer" Office, 14, Gordon Square, W.C.1.

THE UNITARIAN, published by Manchester District Association of Unitarian and Free Christian Churches. Annual subscription 4/-, Monthly orders, 50 copies 7/6, 100 copies 10/6 plus postage *Business Manager:* G. HARRISON, 2, Walwyn Close, Stretford, M/Cr. *Editor:* Rev. PETER B. GODFREY, 25, Park Avenue, Swinton, Manchester.

Rev. Wright Broadbent has retired after a ministry of 33 years at BEDFIELD and FRAMLINGHAM, the two Suffolk "Postal Mission" churches. He is remaining in the district where this long service has formed many significant ties.

Rev. N. J. Teape has agreed to accept the joint ministry of IPSWICH, BODFIELD and FRAMLINGHAM for a trial period of six months.

November 22nd saw the first service at the Church of the Messiah, BIRMINGHAM, in its "Forward Together" movement.

The Rossendale Male Voice Choir took part in a special service at NEWCHURCH that commemorated the first anniversary of the Rev. John Mather's ministry.

A Philumenological Exhibition was part of a recent garden party at ULLET ROAD, Liverpool. A service on November 29th will commemorate the association of William Rathbone, inaugurator of District Nursing, with Ullet Road.

THE MANCHESTER CREMATORIUM Ltd.

BARLOW MOOR ROAD, CHORLTON-CUM-HARDY
(Chorlton 3499)

The Books of Remembrance are on view and the Garden of Rest is open daily for visitors to bring flowers and sit awhile in the peace and tranquillity of this hallowed place.

For advice on cremation and the special remembrance services please write to the
MANCHESTER CREMATORIUM LTD.,
2, COOPER STREET,
MANCHESTER, 2.
(Central 4596).

Printed by Nuneaton Newspapers, Bond Gate, Nuneaton